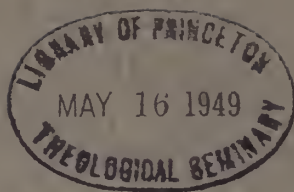


MONIER-WILLIAMS

MONISM , PANTHEISM  
AND DUALISM

B131  
.M74



B131  
.M74

PHOTOMOUNT  
PAMPHLET BINDER  
PAT NO.  
877188  
Manufactured by  
GAYLORD BROS. Inc.  
Syracuse, N. Y.  
Stockton, Calif.

Only for those wishing more conveniently to join in the discussion  
(Bye-laws § vi. 1, and Object 4).

SPECIAL.

The Presence at the Meeting of those whose studies have lain especially in the direction of the subject taken up is always important; and if any such are unavoidably prevented from attending, the Council will be much gratified by receiving their MS. comments, which will be read after the Paper.

VICTORIA INSTITUTE.—Paper to be read at a Meeting of the Members and Associates, on Monday, March 10, 1890, at Eight o'clock, to be held at the House of the Society of Arts, *John Street, Adelphi, near Charing Cross, W.C.*

REMARKS ON THE MONISM, PANTHEISM, AND DUALISM OF BRAHMANICAL AND ZOROASTRIAN PHILOSOPHERS. By Sir M. MONIER-WILLIAMS, K.C.I.E., D.C.L., Boden Professor of Sanskrit, Oxford.

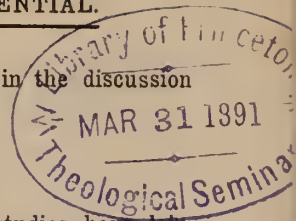
IN the present paper I propose to draw the attention of this Society to the principal monistic, pantheistic, and dualistic theories of Indian philosophers—whether Brāhmins or Parsis—with the object of pointing out that these theories, although apparently contradictory, are in reality closely connected with each other, as well as with the polytheistic doctrines and practices of modern Hindūism.

Perhaps other members of this Society may be induced by my remarks to draw attention to some of the parallel lines of thought in European systems of philosophy.

I ought at the outset to explain that my observations will be founded quite as much on the conversations which I had with living learned men during my travels in India, as on the ancient philosophical writings of Hindūs and Zoroastrians.

Clearly the first difficulty is to settle exactly what is meant by the terms Monism, Pantheism, and Dualism.

Without pretending to any special knowledge of the philo-



sophical terms current in Europe, I believe I am right in stating that Monism is a term which may be fairly used to express the doctrine that only one Being really exists—or, in other words, that everything is resolvable into one eternal Essence, and into one only.

Pantheism, again, so far as I understand this vague expression, generally means that, whatever the one infinite Essence or Substance, whom we call God, may be, the Universe or all Nature is identical with that one God, or again that God is identical with the Universe (not merely immanent in it).

Dualism, on the other hand, is a term which is generally employed to express the existence of two co-eternal principles, neither of which is the product of the other.

But there may be different kinds of Monism, Pantheism, and Dualism.

For example, there may be a kind of Monism which consists in believing that matter is the only really existing thing, and that Spirit is merely a form or modification of Matter.

Again, there may be another kind of Monism which, like the Monism of the Indian Vedānta, teaches that Spirit is the only really existing (Sanskrit *pāramārthika*) thing, and that material (*jaḍa*) forms are merely modifications or illusory (*prātibhāsika*) manifestations of this one all-pervading Spirit.

Or, again, there may be another kind of Monism which substitutes the term “Mind” for “Spirit,” maintaining that Mind (including, of course, volition) is the only eternally existing Essence, and that Mind creates or evolves out of itself all material organisms, and the whole external world.

It should be noted, however, that this idea of Mind is opposed to the doctrine of Indian philosophers, who make Mind (*manas*) an internal organ (*antaḥ-karaṇa*) developed by and belonging to the perishable body, and occupying an intermediate position between the organs of perception (such as the eye, ear, &c.) and the organs of action (such as the hand, foot, &c.), its sole function being to serve as an instrument or inlet of thought to the Spirit.

Again, some writers substitute the term “Soul” for “Spirit,” or employ these two expressions as if they were identical.

Perhaps the chief objection to the indiscriminate use of the terms “Spirit” and “Soul,” at least in Indian philosophy, appears to be that our word “Soul” conveys the idea of liability to affections, passions, and feelings, whereas pure Spirit, according to the Vedānta, is not liable to emotions of any kind, and does not even possess self-consciousness, or a sense of individuality. It is *Nir-guṇa*, quality-less.

It is for this reason that the term "Self" sometimes preferred to both "Spirit" and "Soul" by English translators of the Sanskrit word *Ātman*, seems open to exception.

Finally, I may note here a form of Monism said to be in favour with some European Scientists, who maintain that what is termed "Vital Force" (Sanskrit *Prāṇa*?) is the only existing Essence, and that this all-pervading Energy evolves infinite forms of matter which are periodically dissolved, and by their dissolution furnish a constant succession of raw material for the reproduction and perpetuation of life.

Clearly every one of these monistic theories may be regarded as also pantheistic, so that there will be as many different kinds of Pantheism as of Monism.

As to the term Dualism, it is evident that there may be one kind of Dualism which simply asserts that Spirit and Matter exist as separate co-eternal substances.

Another kind of Dualism—and this I may remark is the true *Dvaita* of Sanskrit philosophers—simply asserts the duality of Spirit, meaning by the term Duality that God's Spirit and man's Spirit have had a real separate existence from all eternity, and will continue to have such an existence.

This dualistic theory might more suitably be called pluralistic, inasmuch as it holds that human spirits are not only distinct from the Supreme Spirit, but from each other, and are infinitely numerous.

Again, the term Dualism may be used to express the eternal separate existence of two opposing principles—the respective originators of good and evil, knowledge and ignorance—as exemplified in the teaching of Zoroaster, and in the later philosophy of the Manicheans. The idea may have arisen from the supposed impossibility of believing that the Creator of good is also the Creator of evil; or else from a simple belief in the existence of some eternal law of antagonism as a necessary factor in the equilibrium of the Universe.

Turning now more particularly to the monistic, pantheistic, and dualistic theories current in India, I may remark that there are two well-known Sanskrit philosophical terms, *Dvaita* and *Advaita*; of which the two equivalent cognate English expressions are, Duality and Non-duality.

But in an introduction to the *Advaita* philosophy, just published by Pandit *Dvivedī*, Professor of Sanskrit at *Bhaunagar*, the word Monism, as well as Non-duality (equivalent, he says, to "inseparability"), is used for *Advaita*.

And I may state that almost every learned *Brāhman* in India is a believer in the spiritual Monism of the *Vedānta*

philosophy, while materialistic Monism is thought to be the doctrine of heretics.

The Vedāntist, in fact, professes to be more orthodox than any other teacher, because his belief is founded on the inner doctrine of the Veda, which, according to him, is absolutely monistic, and inculcates spiritual Pantheism.

True Brāhmanism, he asserts, lays down as its fundamental dogma that there is only one really existing Essence, and that that Essence is pure Spirit.

This dogma is expressed by three Sanskrit words: *Ekam eva advitīyam*, "there is only one Being, no second."

In this favourite phrase the one Being is designated by a neuter termination, yet a Brāhman will often apply to that Being the ancient name *Ātmā* (nom. case of *Ātman*), "the breathing Spirit," or "Breath,"\* which is a Sanskrit masculine noun.

In his daily worship,† too, he will often repeat a well-known hymn of the Rig-veda, which adopts another masculine title of the one Spirit, namely, *Purusha* ("the one representative man"?), a name which has no trustworthy etymology.

Then he often designates that Being by a very remarkable name, *Sac-cid-ānanda*, which is a compound word, or three words combined in one, ending in a masculine termination, and denoting one Essence, composed of three inherent faculties, "Existence, Thought, Joy," which are inseparable.

Sometimes he prefers the simple name *Cid* (*C* = our *Ch*) or *Cit*, that is, the faculty of "Thought," which is a feminine noun; or again, *Caitanya*, "abstract Thought," which is neuter.

In real truth, however, he most commonly designates the one Being by a name which is incompatible with all idea of sex.

He calls the one Being *Brahmā*, a neuter word implying "growth," "expansion," "evolution," "universal pervasion."

It is only when that Being becomes the Evolver that he is called by a masculine name, *Brahmā*.‡

This one eternal neuter Essence (in the Illusion by which it

\* I am aware that different etymologies of this word are given, but I prefer deriving it from the Sanskrit root *an*, to breathe; cf. German *athem*.

† That is, in the *Pancāyatana* ceremony; see my *Brāhmanism and Hindūism* (John Murray), p. 414. The final act of adoration in this ceremony is as follows:—Veneration to the infinite and eternal male (*Purnsha*), who has thousands of names, thousands of forms, thousands of feet, thousands of eyes, thousands of heads, &c. (see p. 415).

‡ The masculine deity *Brahmā* is not eternal, but lapses back into the neuter *Brahmā*. The crude base *Brahman* (in grammar) stands for both.

is overspread) is to the external world and to the human spirit what yarn is to cloth, what milk is to curds, what clay is to a jar.

From him is everything born, in him it breathes, in him it is dissolved (according to the Sanskrit formula *tajjalān*).

The Vedāntist's own personal identification with the one universal Spirit is expressed by the two monosyllables *Tat tvam*, "That art thou," two words which, when combined in one, stand for all philosophical truth (tattvam).

The number One, indeed, appears to have assumed the character of a kind of God in the minds of some Indian thinkers.

Hence we read in the Bṛihad-āraṇyaka Upanishad (iv, 5) that:—

"When there is anything like duality there one sees another, one smells another, one tastes another, one speaks to another, one hears another, one minds another, one regards another, one knows another."

Then this ancient philosophical work, which represents the views of Indian metaphysicians at least 500 years B.C., goes on to assert that the One Infinite Essence "neither sees, nor smells, nor tastes, nor speaks, nor hears, nor minds, nor regards, nor knows."\*

The apparent sternness of ancient Indian Monism seems to be paralleled by almost identical phases of modern German philosophical thought. According to Dean Mansel:—

"With German philosophers the root of all mischief is the number two—Self and Not-self, Ego and Non-ego.

"The (German) pantheist tells me that I have not a real distinct existence and unity of my own, but that I am merely a phenomenal manifestation or an aggregate of many manifestations of the one infinite Being."

Then again, we know that a favourite dogma with all Asiatic pantheists is, *Ex nihilo nihil fit* (*nāvastuno vastu-siddhiḥ* or *a-sataḥ saḥ jāyeta kutaḥ*), "nothing is produced out of nothing;" so that if there is a Supreme Creator, he cannot create the external world out of nothing.

Hence he evolves all visible nature out of Himself, and all nature is Himself.

And is it not the ease that some of our own modern scientists are continually telling us that all Nature is one, and that mind and matter are inseparable? or that all the elements are mere modifications of one element? or again, that

\* Compare *Amos* v, 21.

all the forces which act on the elements are mere modifications of one force; or that "everything is everything else" ?\*

The point to be noticed is that in India the Unity-theory was current many centuries before it was even heard of in Europe, and that there this idea is found to be compatible not only with dualistic, but with the grossest polytheistic, doctrines and practices.

I found in fact that, although, in my conversations with learned Brāhmans, they laid the greatest stress on their dogma, *Ekam eva advītyam*, "there is only one Being, no second," they always, when questioned, admitted the truth of another Vedāntic dogma, *Māyā-cid-yogo'nādih*, "the union of the one Essence with Illusion is from all eternity." In other words, the one infinite Essence is associated from all eternity with Māyā, "Illusion" (also called *Avidyā*, Ignorance), which is also an eternal Essence, though merely an illusory one.

In point of fact the modern Vedāntist holds that it is from this *one Illusory Essence, eternally associated with the one Real Essence*, that the whole external universe is evolved.

From this Illusory Essence, too, are evolved the separate individual spirits of men, whose sense of individuality ceases at the moment when they deliver themselves from all Illusion (or Ignorance) and attain a knowledge of the Truth, that is, of their own identity with the one spiritual Essence.

Confessedly, moreover, the Advaita or Non-duality of the Vedāntist amounts practically (that is, in the *vyāvahārika* or practical world) to a kind of Dvaita or Duality.

It is commonly said that Śankara, the great Vedāntist Teacher of the 8th century of our era, was a stern upholder of the Non-duality creed against the Dvaita, or Duality creed.

On the other hand it is commonly alleged that the chief teacher of the Duality (Dvaita) doctrine was the great Vaiṣṇava teacher Madhva, who is believed to have lived in the 13th century.

Strictly speaking, however, the only difference between the teaching of these two eminent philosophers was that Śankara taught that the separate spirits of men were the product of an eternal Illusion united from all eternity with the one Spiritual Essence, while Madhva taught that the spirits of men had a *real* eternal existence of their own.

\* The President of the Royal Society in a recent speech quoted this saying of the eminent chemist Galen.



It is a question, indeed, whether one form of Dualism, which ultimately became formulated in the Sāṅkhya system of philosophy, was not a more ancient belief in India than Advaita or Non-duality.

The idea of a second principle, as necessary to the act of creation, is vaguely implied in a text of the well-known hymn of the R̥g-veda (x, 129), thus translatable :—

“In that one Being arose Desire, which was the primal germ of Mind, and the subtle bond of connection between Entity and Nullity.”

Again, in an ancient Brāhmaṇa (Śatapathabrāhmaṇa xiv, 4, 24), as well as in an ancient Upanishad (Bṛihad-āranyaka i, 3), it is affirmed that the “One Being was not happy being alone.

“He wished for a Second.

“He caused his own self to fall in twain, and thus became husband and wife.”

A still older idea was the supposed marriage of a Heavenly Father (Dyo or Dyans) with Mother Earth (Pṛithivī) for the creation of gods, men, and all creatures.

When the Sāṅkhya philosophy was formulated its distinctive characteristic was the assertion of the eternal existence of two principles :

1. A Producer or creative germ, named Prakṛiti (but also called Māyā or “Illusion”), and
2. A Spirit (Purusha).

This Spirit, however, is not one, as in the Vedānta ; but is multitudinous, each human spirit existing of itself as an independent eternal entity.

Neither the Producer nor a Spirit, however, can create by itself.

The external world (including the human frame, consciousness, feeling, individuality, and mind) is evolved out of the eternal creative germ, Prakṛiti, and yet only so evolved when an individual eternal spirit is associated with it.

It is abundantly clear, therefore, that the only distinction between the so-called Unity-theory of the Vedānta and the Duality of the Sāṅkhya system seems to be that the germ of the material world has an *illusory* eternal existence in the one system, and a *real* eternal existence in the other.

And if this be so, I think I am justified in asserting that a kind of dualistic woof everywhere underlies the monistic and pantheistic warp of Indian philosophy.

I may add that such an assertion is borne out by ocular

observation, for it is certain that the idolatrous worship of the Linga and Yoni\*—united in one image and symbolizing the mysterious union of the two creative principles—meets the eye of observant travellers in every part of India.

And this is not all—the student of Indian philosophical thought, who has been brought into actual contact with the religious life and usages of the inhabitants of India in their own country, will observe in every village, and almost in every nook and corner of the land, illustrations of the remarkable fact that the Monism and Pantheism of the Vedānta are compatible with all varieties of religious belief—now with Theism—now with Deism—now with Dualism—now with Triadism—that is, with the worship of the Indian Triad (wrongly called the Indian Trinity), Brahmā, Viṣṇu, and Śiva, the three gods who, with their wives, preside over creation, preservation, and dissolution respectively—and now with all the grosser polytheism, polydemonism, and fetishism associated with these three chief deities of the Hindū Pantheon.

Time will not admit of my going into this important subject at any greater length; it will be sufficient for me to state that, according to Indian philosophers, the one Being delights in manifesting his Essence in various forms.

He also delights in ignoring himself for a time, so that any one of his forms may do homage to another, as to a superior Being, or deal practically with another as with a distinct Being.

This alone will account for the multiplicity of divine manifestations (popularly thought to be 330 millions), worshipped or honoured as gods, although the number represented by images is not large.

And here, too, lies the secret of the great difficulty of Christianizing India according to the true meaning of Christianity.

For, according to the Brāhmanical theory, Christianity is to be accepted as an example of the one Being's many manifestations suited to Europeans.

Its excellence is even sometimes admitted; at any rate I found that whenever I succeeded in pointing out to thoughtful men the fundamental differences between the religion of Christians and that of Hindūs, the reply generally was that both might be true, according to the doctrine taught by one of the oldest texts of the R̥g-veda (1-164, 46), *Ekam sad*

\* Only those who have studied Indian religions are likely to know that these symbols represent the phallic emblem (linga) and the emblem of the opposite sex (yoni) united.

*Vīprā bahudhā vadanti*, "Sages declare that the one Essence manifests himself in various ways;" just as (according to a later illustration) the metal gold, though really preserving the unity of its nature everywhere, assumes different forms, names, and uses in different places.

I must not conclude my remarks without adverting more particularly to the theory of the existence of good and evil spirits—the respective sources of good and evil.

It is well known that the eternal existence of a good and evil principle is a kind of Dualism, which is generally regarded as a distinguishing feature of the Zoroastrian philosophy.

The idea, however, is by no means exclusively Zoroastrian. The continual conflict between good and evil spirits is a dominant idea in many other religious systems.

In Śankara's commentary on the Chāndogya Upanishad (p. 26, ll. 2-8) there is a remarkable passage, describing the constant struggle between good and evil, knowledge and ignorance.

All Sanskrit literature, too, teems with descriptions of the battle continually going on between gods and evil demons; and images of the chief gods of the Hindū Pantheon frequently represent them in the act of crushing their demon-antagonists.

Krishna (a form of Vishṇu) is often seen bruising the head of the malignant serpent Kāliya, and Śiva tramples, during a kind of wild dance, on the prostrate body of the arch-fiend Tripura.

As regards the Dualism of Zoroaster, I venture to submit briefly to this Society the explanation of it given to me by the learned Pārsis of Bombay (especially by Mr. K. R. Cama).

Let me first remark that we read in the Gāthās, that Zoroaster began his mission by declaring that: "In the beginning there were two spirits—each active. These are the good and the base in thought, word, and deed." "I will declare the two primeval spirits of the world, of whom the better One thus spoke to the evil One—'Neither our minds, nor our doctrines, nor our understandings, nor our belief, nor our words, nor our actions, nor our laws, nor our souls agree.'"

The explanation given to me was that Zoroaster, although a believer in one Supreme Being, and a teacher of Monotheism, set himself to account for the existence of evil, which could not have its source in an all-wise Creator.

He, therefore, taught that two opposite—but not opposing—principles or forces, which he calls "Twins," were inherent in the nature of the Supreme Being, called by him Ahura Mazda

(or in Persian Ormazd), and emanated from that Being, just as in Hindūism, Viṣṇu and Śiva emanate from the Supreme Being Brahmā.

These two forces were set in motion by Ahura Mazda, as his appointed mode of maintaining the continuity of the Universe.

The one was constructive, the other destructive.

One created and composed.

The other disintegrated and decomposed, but only to co-operate with the creative principle by providing fresh raw material for the work of re-composition.

Hence there could be no new life without death, no existence without non-existence.

Hence, also, according to Zoroaster, there was originally no really antagonistic force of evil opposed to good.

The creative energy was called Ahura Mazda's beneficent spirit (Spento-Mainyus), and the destructive force was called his maleficent spirit (Angro-Mainyus, afterwards corrupted into Ahriman), but only because the idea of evil is connected with dissolution.

The two spirits were merely antagonistic in name.

They were in reality co-operative and mutually helpful.

They were essential to the alternating processes of construction and dissolution, through which cosmical being was perpetuated.

The only real antagonism was that alternately brought about by the free agent, man, who could hasten the work of destruction or retard the work of construction by his own acts.

It is therefore held that the so-called dualistic doctrines of Zoroaster were compatible with the absolute unity of the one God (symbolized especially by Fire).

Ultimately, however, Zoroastrianism crystallized into a hard and uncompromising dualism.

That is to say, in process of time, Spento-Mainyus became merely another name for Ahura Mazda, as the eternal principle of good, while Angro-Mainyus or Ahriman became altogether dissociated from Ahura Mazda, and converted into an eternal principle of evil.

These two principles were believed to be the sources of two opposite creations which were incessantly at war.

On the one side was a celestial hierarchy, at the head of which was Ormazd; on the other side, a demoniacal, at the head of which was Ahriman.

They are as opposed to each other as light to darkness, falsehood to truth.

The whole energy of a religious Indian Pārsī in the present day is concentrated on the endeavour to make himself—so to speak—demon-proof, and this he considers can only be accomplished by absolute purity symbolized by whiteness.

He is ever on his guard against bodily defilement, and never goes out to his daily occupations without first putting on a sacred white shirt and a sacred white girdle. Even the most highly educated, enlightened, and Anglicized Pārsīs are rigorous observers of this custom, though it seems probable that their real creed has little in common with the old and superstitious belief in demons and evil spirits, but rather consists in a kind of cold monotheistic pantheism.

How far Zoroastrian dualism had affected the religious opinions of the Babylonians at the time of the Jewish captivity is doubtful, but that the Hebrew prophets of those days had to reckon with dualistic ideas seems probable from Isaiah xlv, 6: "I am the Lord, and there is none else. I form the light and create darkness. I make peace and create evil. I, the Lord, do all these things." The New Testament, on the other hand, might be thought by a superficial reader to lend some support to dualistic doctrines, inasmuch as it asserts the personality of Satan, and takes for granted the existence of evil spirits hostile to the spirits of men.

I need scarcely, however, point out that the Bible account of the origin, nature, and destiny of Satan and his angels differs, *toto cælo*, from the Zoroastrian description of Ahriman and his host.

Nor need I add that the various monistic, pantheistic, and dualistic theories, briefly indicated by me in this paper, are utterly at variance with the Christian doctrine of a Personal, Eternal, and Infinite Being existing and working outside man and outside the material universe which He has Himself created, and controlling both, and in the case of human beings working not only outside man but in and through him.

Our Church of England Prayer Book tells us in one place that God "made all things of nothing,"\* and this, no doubt, is the meaning we give to the word "create" in the first chapter of Genesis. But we are nowhere told, either in the Bible or Prayer Book, that, having created material germs on the one hand and the spirits of men on the other, He willed to endow these two distinct creations with an eternal independent separate existence and an independent capacity for self-evolution.

---

\* See the third prayer at the end of the Marriage Service; and compare Psalm xc, 2.

We know, indeed, that God is Spirit (*Πνεῦμα ὁ Θεός*), and that, having created man's spirit *with a separate personality of its own*, He has endowed it with moral free agency; that is, with the power to choose or reject the good or the evil.

We know, too, that this freedom of choice is held by acute thinkers to furnish a sufficiently satisfactory explanation of the origin of evil without having recourse to the Indian method of solving the difficulty through the doctrine of metempsychosis. But the exact relationship of man's spirit to material organization is not revealed to us. Nor can we tell whether the dissolution of man's body at death releases his spirit from all connection with even the subtlest forms of matter, so that an intermediate conscious existence of entire separation from matter is possible to it. But compare *Butler's Analogy*, Part I, Ch. 1.

What we may surely believe is that God is always creating, and that out of His eternal Workshop (if I may so speak reverently) are for ever issuing new spirits and new material forms.

Surely, too, we must believe that God is for ever superintending and supporting His creations; and that not a single spirit and not a single material atom can exist for a single instant without His upholding and vivifying power.

We Christians, at any rate, who feel that we depend on our Creator for life and breath and all things, may surely so interpret the words of Christ, "My Father worketh hitherto and I work."

---

#### POSTSCRIPT.

The Brāhmanical expression for the One Infinite Being (*Sac-cid-ānanda*, see p. 4) has been compared with the Christian statement of God's tri-une nature—God is Life (*Sat*), God is Light (*i.e.*, absolute Intelligence = *Cit* or *Chit*), and God is Love—but the difference between "God is Joy (*Ānanda*)" and "God is Love" must be noted. The sacredness of the number *three* in all Eastern systems is remarkable. In this connexion I have heard it stated that there are not a few cases in which *three* seems to exhaust all that can be conceived of any subject, *e.g.*, Past, Present, and Future, of time; Length, Breadth, and Height, of space; Solid, Liquid, and Gaseous, of matter; and not less than three lines (a triangle) enclose a space.



# The Victoria Institute,

OR

## Philosophical Society of Great Britain.

1A, ADELPHI TERRACE, STRAND, LONDON, W.C.

Correspondence (including communications from intending Members or Associates, &c.) to be addressed to "The Secretary."

### THE PRIMARY OBJECTS.

**T**HIS SOCIETY has been founded for the purpose of promoting the following Objects, which will be admitted by all to be of high importance both to Religion and Science:—

First.—To investigate fully and impartially the most important questions of Philosophy and Science, but more especially those that bear upon the great truths revealed in Holy Scripture.

Second.—To associate MEN OF SCIENCE and AUTHORS\* who have already been engaged in such investigations, and all others who may be interested in them, in order to strengthen their efforts by association; and by bringing together the results of such labours, after full discussion, in the printed Transactions of an Institution, to give greater force and influence to proofs and arguments which might be little known, or even disregarded, if put forward merely by individuals.

Third.—To consider the mutual bearings of the various scientific conclusions arrived at in the several distinct branches into which Science is now divided, in order to get rid of contradictions and conflicting hypotheses, and thus promote the real advancement of true Science; and to examine and discuss all supposed scientific results with reference to final causes, and the more comprehensive and fundamental principles of Philosophy proper, based upon faith in the existence of one Eternal God, who in His wisdom created all things very good.

Special advantages are secured to Country and Colonial Members and Associates in the Journal of Transactions.

### The Journal of Transactions

Contains the Papers read at the Meetings and the Discussions thereon.

Before these are published in the Journal, both are finally submitted to their Authors for any revision, and MS. comments and supplementary remarks are added, which have been sent in by such British, American, and other Members to whom, as being specially qualified to contribute information upon the respective subjects, proof copies of the Papers had been submitted for consideration—the authors of Papers adding their final comments. These arrangements, which are found to add greatly to the value of the Journal, are carried out with a view to securing the special usefulness of the Journal to all, whether home or Non-resident Members or Associates; these thus find in the Journal much valuable matter, and often much (contributed by men of learning in all parts of the world) in addition to that which had come before those actually present at the Meetings. (The Journal is sent post-free.)

\* The Society now consists of 1,200 Subscribers (about one-third of whom are Foreign Members); including Literary and Scientific Men and others favourable to the Objects. (The present average annual increase is upwards of a hundred.)

*President.*

Sir GEORGE GABRIEL STOKES, Bart., D.C.L., M.P., Pres. of the Royal Society.

*Vice-Presidents.*

The Right Hon. THE LORD CHANCELLOR.

Sir H. BARKLY, K.C.B., G.C.M.G., F.R.S.	W. FORSYTH, Esq., Q.C., LL.D.
Sir J. RISDON BENNETT, M.D., F.R.S.	Rev. ROBINSON THORNTON, D.D.
Sir JOSEPH FAYRE, K.C.S.I., M.D., F.R.S.	A. MCARTHUR, Esq., M.P.

*Correspondent Members.*

Professor L. PASTEUR, F.R.S., Paris.	Sir J. W. DAWSON, K.C.M.G., F.R.S.
Prof. MASPERO.   H. RASSAM, Esq.   Prof. A. H. SAYCE.   M. E. NAVILLE.   Count D'HULST.	

*The Council* (24 Members).—Professor ALLEYNE-NICHOLSON, F.R.S.E. Revs. W. ARTHUR and Dr. ANGUS. The BISHOP OF WAKEFIELD. J. BATMAN, Esq., F.R.S. J. F. LA-TROBE BATMAN, F.R.S., F.R.S.E. Captain CBRAK, F.R.S. Dr. GUNNING, F.R.S.E., F.R.C.S.E. Surg.-Gen. GORDON, C.B. Dr. F. B. HAWKINS, F.R.S. D. HOWARD, Esq., V. Pres. Chem. Soc., Pres. S.C.I., &c. &c.

*Trustees.*—Sir ROBERT N. FOWLER, Bart., M.P.; R. BAXTER, Esq.*Hon. Auditors.*—G. CRAWFURD HARRISON, Esq.; J. ALLEN, Esq.*Honorary Treasurer.*—WILLIAM NOWELL WEST, Esq.*Hon. Sec. and Editor of Journal.*—Captain Francis W. H. PETRIE, F.G.S., &c.**MEMBERSHIP AND SUBSCRIPTIONS.**

Intending Members and Associates are requested to address "The Secretary."

The Annual Subscription for *Members* is *Two Guineas*, with *One Guinea* Entrance Fee (see privileges). The Annual Subscription for *Associates* is *One Guinea*, without Entrance Fee. (*All receive the Journal post free.*)

In lieu of Annual Subscription, the payment of *Twenty Guineas* (without Entrance Fee) will constitute a *Life Member*, or *Ten Guineas* a *Life Associate*.

The payment of a Donation of not less than *Sixty Guineas* qualifies for the office of *Vice-Patron*, with all the privileges of a *Life Member* or *Life Associate*.

[It is to be understood, that only such as are professedly Christians are entitled to become *Members*.]

\* \* \* Subscriptions are payable to the "VICTORIA INSTITUTE'S" credit at "Ransom's Bank," 1, Pall Mall East, S.W., or may be remitted to the Secretary, at the Office. *Cheques* or *Post Office Orders* (on General Post Office) should be made payable to "Victoria Institute or order," and crossed "Ransom & Co."

**PRIVILEGES.**

**MEMBERS**—on election, are presented with any Volume of the First or Second Series of the *Journal of the Transactions*, and ARE ENTITLED to a Copy of the Journal, either in the Quarterly Parts, or the Annual (bound) Volume, or the years during which they may subscribe, and to a copy of any other documents or books which may be published under the auspices of the Society, and, on application, to a copy of every paper re-published in the "People's Edition"; to the use of the Library (Books can be sent to the country), Reading and Writing Rooms; and to introduce two Visitors at each Meeting. The Council are chosen from among the Members, who alone are eligible to vote by ballot in determining any question at a General Meeting. Members are further privileged to obtain any Volumes, other than that chosen, of the Transactions issued prior to their joining the Institute at half-price (half-a-guinea each), or any Quarterly Parts for past years at half-a-crown each.

The Library, Reading and Writing Rooms are open, for the use of the Members only, from ten till five (Saturdays till two). The Institute exchanges Transactions with the Royal Society and many other leading English and Foreign Scientific bodies, whose Transactions are therefore added to the Library.

**ASSOCIATES**—ARE ENTITLED, to the Journal, in Quarterly Parts or in the Annual Volume, for the years during which they may subscribe; to obtain the earlier Volumes or Parts at a reduced price; and to introduce one Visitor at each Meeting.

Members and Associates have the right to be present at all Meetings of the Society.

The Meetings, of which due notice is given, are held at Adelphi Terrace, at Eight o'clock on the evenings of the First and Third Mondays of the Winter, Spring, and Summer Months. Proof Copies of the Papers to be read can be had by those desirous of placing their opinions thereon before the Members (when unable to attend, they can do this in writing).

Members and Associates on 1st January, 1871, 203.—Joined since:—In 1871, 91;—1872, 109;—1873, 110;—1874, 111;—1875, 115;—1876, 107;—1877, 100;—1878, 101;—1879, 105;—1880, 104;—1881, 122;—1882, 122;—1883, 126;—1884, 109;—1885, 110;—1886, 101;—1887, Foreign, 47; Home, 62;—1888, Home and Foreign, 141;—1889, 143.



FORM A.

TO BE CUT OUT AND FILLED UP BY THOSE DESIRING TO JOIN.

FORM OF APPLICATION for the Admission of Vice-Patrons, Members,  
or Associates of the VICTORIA INSTITUTE.

18

I hereby desire to be enrolled a \* \_\_\_\_\_ of the VICTORIA  
INSTITUTE, OR PHILOSOPHICAL SOCIETY OF GREAT BRITAIN.

\* Here insert whether as Vice-Patron, Member, or Associate. (If for life, state so.)

Candidate's ordinary Signature, {  
and full name, if necessary. }

Title, Profession, University degree, {  
&c., or other distinction. }

Address \_\_\_\_\_

If an Author, the name of the Can- {  
didate's works may be here stated. }

THIS FORM MAY BE SENT TO THE

Honorary Officers of the VICTORIA INSTITUTE,  
1A, Adelphi Terrace, Strand, London, W.C.

ANY DESIRING TO JOIN CAN NOW BE ELECTED.

JOURNAL OF TRANSACTIONS.

VOL. XVIII.

69. On Misrepresentations of Christianity. By Lord O'NEILL (the late).  
Science not Opposed to Revelation. By J. L. PORTER, D.D., LL.D. (the late).
70. Recent Egyptological Research in its Biblical Relation. By the Rev. H. G. TOMKINS.  
Cuneiform Inscriptions as illustrative of the times of the Jewish Captivity. By W. ST.  
CHAD BOSCAWEN, F.R. Hist.Soc.  
Nebuchadnezzar, King of Babylon—On Recently Discovered Inscriptions of this King. By  
E. A. BUDGE, M.A., M.R.A.S.
- Buddhism. By Rev. R. COLLINS. Remarks by Dr. LEITNER (Lahore), Professor RHYS  
DAVIDS, Mr. RASSAM, Rev. S. COLES (Ceylon), &c. Also a Full Note on Krishna.
71. Pessimism. By (the late) W. P. JAMES, Esq.  
On the Prehistoric Factory of Flints at Spiennes. By Rev. J. MAGENS MELLO, F.G.S.  
The Evolution of the Pearly Nautilus. By S. R. PATTISON, Esq., F.G.S.
72. On "Prehistoric Man in Egypt and the Lebanon." By Sir J. W. DAWSON, K.C.M.G.,  
F.R.S., McGill University, Montreal. Remarks by Sir WARINGTON W. SMYTH, F.R.S.,  
W. BOYD DAWKINS, F.R.S., T. RUPERT JONES, F.R.S., T. WILTSHIRE, F.G.S., Colonel  
HERSCHEL, F.R.S., Dr. RAE, F.R.S.

VOL. XIX.

73. { On the Inductive Logic. By Prof. R. L. DABNEY, D.D., LL.D. Speeches by Sir H.  
BARKLY, K.C.B., G.C.M.G., F.R.S., Sir J. LEFROY, K.C.M.G., F.R.S., &c.  
On Evolution by Natural Selection. J. HASSELL, Esq.  
Remarks on Evolution by Professor VIRCHOW.
74. { On the Recency of the Close of the Glacial Epoch. By D. MACKINTOSH, Esq., F.G.S.  
Communications from Prof. T. RUPERT JONES, F.R.S., and others.  
On the recession of Niagara (with the United States Government Survey Diagrams).

- On the Religion of the Aboriginal Tribes of India. By Professor J. AVERY. Remarks by General HAILO, Mr. H. RASSAM, and others.
- On the Evolution of Savages by Degradation. Rev. F. A. ALLEN, M.A.
- Some Thoughts on the Evolution of Religions. By Rev. W. R. BLACKETT, M.A.
- On the Relation of Fossil Botany to Theories of Evolution. By late W. P. JAMES, F.L.S. Remarks by Sir R. OWEN, F.R.S., Prof. W. CARRUTHERS, F.R.S., Dr. J. BRAXTON HICKS, F.R.S., &c.
75. Was Primeval Man a Savage? By J. HASSELL, Esq. Remarks on Evolution and Development. By Rev. J. WHITE, M.A.
- On Some Characteristics of Primitive Religions. By Rev. R. COLLINS, M.A.
- Human Responsibility. By Rev. G. BLENCOWE.
76. On the Worship and Traditions of the Aborigines of America. By Rev. M. EELLS, M.A. Remarks by Professor J. O. DORSEY, U.S. Survey. Note on Comparative Religions.

VOL. XX.

77. Special Address by the Institute's President, Sir G. G. STOKES, Bart., M.A., D.C.L., President of the Royal Society.
- Egypt: Physical, Historical, Literary, and Social. By J. LESLIE PORTER, D.D., D.C.L., (the late). Remarks by the Earl of BELMORE, Right Hon. A. S. AYRTON (the late), &c.
- On the Theory of Natural Selection and the Theory of Design, By Professor DUNS, D.D., F.R.S.E. Remarks by Right Hon. Lord GRIMTHORPE, &c.
78. On Agnosticism. By J. HASSELL, Esq.
- On the Structure of the Gorilla. By E. CHARLESWORTH, Esq., F.G.S.; with illustration.
- Notes on the Antiquity of Man. By the EDITOR. The Chronology of Animal Life on the Earth prior to the Advent of Man. By Sir J. WILLIAM DAWSON, K.C.M.G., F.R.S., President of the British Association.
- Historical Evidences of the Migration of Abram. By W. ST. C. BOSCAWEN, F.R.Hist.Soc., with drawings. Notes of Professor SAYCE, E. A. W. BUDGE, Esq., &c.
- A Samoan Tradition of Creation. Rev. T. POWELL, F.L.S. (the late); Notes on the Islands.
79. The Fundamental Assumptions of Agnosticism. By Rev. H. J. CLARKE.
- On Miracles. By Rev. H. C. M. WATSON. Remarks by Lord GRIMTHORPE, &c.
- On Accounts of the Creation. By W. P. JAMES, Esq., F.L.S. (the late).
80. On Final Cause. By Professor R. L. DABNEY, D.D., LL.D.
- On Structure and Structureless. By Prof. LIONEL S. BEALE, M.B., F.R.S.
- On the Meteorology of Syria and Palestine. By Professor G. E. POST, F.L.S. (with chart). Remarks by Sir JOSEPH FAYRE, K.C.S.I., F.R.S., &c.
- On the Geographical Names on the List of Thothmes III. By Professor G. MASPERO (with map). Remarks by Sir CHARLES WILSON, K.C.B., K.C.M.G., F.R.S., Major C. R. CONDER, R.E., Dr. WRIGHT, &c. Note on Excavations round the Sphinx. By Prof. MASPERO.

VOL. XXI.—1887-8.

81. Results of an Expedition to Arabia Petraea and Palestine (with chart). By Professor F. HULL, F.R.S., Director of the Geological Survey of Ireland.
- Jewish, Phœnician, and Early Greek Art. By Rev. J. LESLIE PORTER, D.C.L. (the late).
82. The Discoveries at Sidon.
- The Empire of the Hittites. By Rev. W. WRIGHT, D.D. Note on the Hittites. Canaan, Ancient and Modern. By Professor TRISTRAM, F.R.S.
- On Caves. By Professor T. MCK. HUOHES, F.R.S. (Cambridge), with comments by Sir J. W. DAWSON, K.C.M.G., F.R.S., Sir WARINGTON W. SMYTH, F.R.S., and others.
- Oriental Entomology. By Rev. F. A. WALKER, D.D., F.L.S. Notes by S. T. KLEIN, Esq., F.L.S., and others.
- Petra. By Professor E. HULL, F.R.S. (with chart).
83. On Krishna. By Rev. R. COLLINS, M.A. Notes by Sir M. MONIER-WILLIAMS, K.C.I.E., Professors MAX MÜLLER, E. B. COWELL, DOUGLAS, DE LACOUPERIE, DR. LEITNER, and Dr. EDERSHEIM (the late).
- The Pedigree of the Coral Reefs of England. By S. R. PATTISON, F.G.S. Remarks by Sir G. G. STOKES, Bart., P.R.S.
- Practical Optimism. By the Most Rev. Bishop SAUMAREZ SMITH, D.D.
84. Traditions of the Aborigines of North America. By Rev. S. D. PEET (with illustrations).
- On the Beauty of Nature. By Lord GRIMTHORPE, with special paper by Rev. W. ARTHUR, M.A.
- Evolution. By Rev. H. J. CLARKE, M.A. Remarks by Sir J. W. DAWSON, K.C.M.G., F.R.S. Appendices; The Jewish Nation and Diseases. Egyptian Discoveries in 1888 (Library List, &c.) The Sacred Books of the East. By Sir M. MONIER-WILLIAMS, K.C.I.E.



B131 .M74

Remarks on the monism, pantheism, and

Princeton Theological Seminary-Speer Library



1 1012 00158 6264